Aqeedah of the

SALAF

3rd Century

Translation by

Mahamed AbdurRazaq Haji Aden

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Translator: Mahamed AbdurRazaq Haji Aden

Web: Daralhadithbooks.com

Socials: @IbnAbdurRazaq

Email: Daralhadith1443@gmail.com

In Partnership with Sole Contributor:

Dar Makkah international
23-25 Parliament Street
Smallheath - Birmingham - B10 0QJ - UK
Tel. 00441217666888 Mob. 00447423088833
Email: info@darmakkah.co.uk
www.darmakkah.co.uk

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Translator's Introduction

All praise is due to Allah, the Lord of the Worlds, and may Allah send his peace and blessings upon His Messenger Muhammad bin Abdullah ﷺ, the seal of all Prophets and Messengers.

Indeed, in these times of confusion and much differing, it is binding upon the Muslim to focus his energy on two main affairs: having a sound creed and worshipping Allah upon knowledge. The first is the knowledge of Aqeedah (creed) and the second is the knowledge of Fiqh (how to worship Him).

The latter scholars have done great service to Islam and the Muslims by gathering comprehensive matters about creed and then simplifying them in writing, so it is easy to understand, such as:

- al-Aqeedah al-Wasitiyyah by Ibn Taymiyyah
- 200 Question & Answers in Creed by Hafidh al-Hakamee

- Question & Answers in the Most Important of Affairs by AbduRahman as-Sa'dee
- The Sound Creed by Abdus-Salam al-Burjis
- Guiding to the Sound Creed by Salih al-Fawzan

Amongst many other books, but it is important that the Muslim knows of some of the books in Aqeedah by the early generations. Whilst they contain the same content, these are more classical and closer to the era of Prophethood. It is important that the Muslim becomes acquainted with those books, so he can be tranquil about the truthfulness of this creed and its soundness.

We have in front of us three beautiful treatises written by giants from the early scholars of Islam. They clarify in these short treatises the creed of the golden early three generations referred to as the "Salaf".

So, in these times of confusion, there is nowhere better to take your creed from than the early pious predecessors. That is why Imam Malik says:

"لا يَصْلُحُ آخِرُ هذه الأُمَّةِ إلاّ بِمَا صَلَحَ بِهِ أَوَّلُهَا"

“Nothing will rectify the latter part of this Ummah, except that which rectified the first part.”

This is – by the permission of Allah – the start of a series of books in the creed of Ahlus-Sunnah wal-Jama’ah to be translated In Sha Allah.

I would like to thank all the brothers who aided me with the book; Kantar Designs, the brothers who proof read and gave me feedback for improvements and corrections. May Allah reward them all and put it heavy on their scales of good deeds.

For any improvements or suggestions I would love to hear from you via email.

Daralhadith1443@gmail.com

أصول السنة

عبد الله بن الزبير

الحميدي

Usool as-Sunnah

Abdullah bin Zubayr al-Humaydi

Biography of Imam al-Humaydi[1]

Name:

He is the great scholar, al-Imam, al-Hafidh Abdullah bin Zubayr bin 'Eisa al-Humaydi, known as the compiler of the 'Musnad'.

His teachers:

He had many teachers and from the most well-known of them is: Fudayl bin Iyyad, Sufyan bin Uyainah, Wakee' bin Jarrah, ash-Shafi'ee and Ibrahim bin Sa'ad.

His students:

His students were in the hundreds and thousands but some of the most well-known of students are: Imam al-Bukhari, Muhammad adh-Dhuhli, Ya'qub al-Fasawi, Abu Zur'ah ar-Raazi, Abu Hatim ar-Raazi, Ya'qub bin Shaybah.

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(1) Refer to Siyar A'laam an-Nubalaa.

Scholars praise for him:

Imam ash-Shafi'ee said: "I haven't met anyone memorising more than al-Humaydi, he had memorised from Sufyan Ibn Uyainah ten thousand hadiths!"

Ishaq bin Rahawey said: "The Imams in our time are ash-Shafi'ee, al-Humaydi, and Abu Ubayd."

Imam Ahmed said: "al-Humaydi is to us an Imam."

Abu Hatim said: "The strongest of the people in [Sufyan] Ibn Uyainah is al-Humaydi, and he is the head of the companions of Ibn Uyainah. He is a trustworthy Imam."

Ya'qub al-Fasawi: "I haven't met anyone more sincere to Islam and its people than him."

Imam al-Bukhari said: "al-Humaydi is an Imam in Hadith."

Imam al-Bukhari opened his book {Sahih al-Bukhari} by narrating from al-Humaydi directly, and it is the first Hadith of the

book regarding the intentions: "*Indeed all actions are by their intention, and for every man is what he intended…*"

Books:

He authored the followings books:

- al-Musnad
- Usool as-Sunnah
- at-Tafsir
- Ad-Dalaa'il
- ar-Radd 'alaa Nu'man

Death:

He passed away in Makkah, in the year 219AH. May Allah have mercy upon him and enter him into the highest of Jannatul Firdaws.

Establishing the book is attributed to the author

This book is rightfully attributed to the author without any doubt, here are some ways we can ascertain that he wrote it:

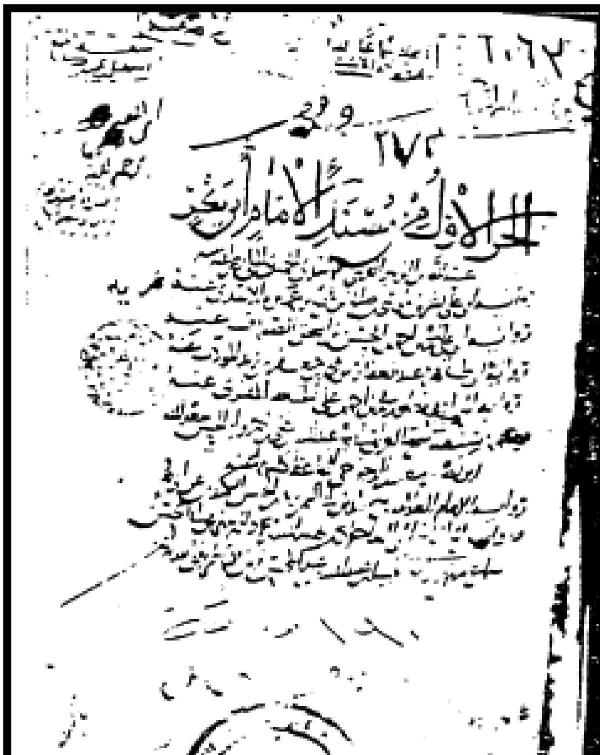
1) All the manuscript copies are in agreement in placing this treatise at the end of his well-known book called "al-Musnad", which is an evidence that this treatise is attributed to him just like the Musnad is attributed to him.

2) We have the chain of narration passed down generation after generation that goes all the way back to al-Humaydi. Amongst those in the chain of narration that heard this book as is written in the manuscript the great scholar Muwaffaq ad-Din Ibn Qudamah al-Maqdisi (d.620AH).

3) Some of the great scholars quoted parts of the book whilst attributing it to al-Humaidy. From amongst them is Shaykhul-Islam Ibn Taymiyyah(2), Ibn al-Qayyim(3), adh-Dhahabi(4) and others.

(2) Majmoo al-Fataawa: Volume 4, Page 6, which is also printed separately in al-Intisar Li Ahlil-Hadith: Page 10.
(3) Ijtima' al-Juyoosh al-Islamiyyah 'alaa ghazw al-Mu'atilah wal-Jahmiyyah: Page 87.
(4) In two of his books; al-'Uluww: Page 180 and Tadhkiratil Huffadh: Volume 2, Page 414.

Manuscripts


الجزء الاول في مسند الامام ابي حنيفة





The Text

حدثنا بشر بن موسى، قال: حدثنا الحميدي قال:

السُنَّةُ عِنْدَنَا أَنْ يُؤْمِنَ الرَّجُلُ بِالقَدَرِ خَيْرِهِ وَشَّرِهِ، حُلْوِهِ وَمُرِّهِ، وَأَنْ يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، وَأَنَّ ذَلِكَ كُلَه فَضْلٌ مِنْ اللهِ عَزَّوجلَّ.

وأَنَّ الإِيمَانَ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ، وَلَا يَنْفَعُ قَوْلٌ إِلّا بِعَمَلٍ، ولا عَمَلٌ وَقَوْلٌ إِلّا بِنِيَّةٍ، وَلَا قَوْلٌ وَعَمَلٌ وَنِيَّةٌ إِلَّا بِسُنَّةٍ.

It was narrated to us by Bishr bin Musa who said: It was narrated to us from al-Humaydi that he said:

The sunnah with us is that a man believes in the Qadr [pre-decree], its good and its bad, its sweet and its bitter. And that he knows what afflicted him was never going to miss him, and what missed him was never going to afflict him, and that all of it is from the decree of Allah. ﷻ

And that Iman is speech and action, it increases and decreases. No speech will benefit without action, and no action and speech will [benefit] without intention, and no action, speech and intention will [benefit] except upon the Sunnah.

وَالتَّرَحُّمُ عَلَى أَصْحَابِ مُحَمَّدٍ ﷺ كلِهم؛ فإِنَّ اللهَ ﷻ قال:

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠﴾ [الحشر: ١٠]

فَلَمْ يُؤْمَرْ(5) إِلّاَ بِالِاسْتِغْفَارِ لَهُمْ، فَمَنْ سَبَّهُمْ أَوْ تَنَقَّصَهُمْ أَوْ أَحَداً مِنْهُمْ، فَلَيْسَ عَلَى السُنَّةِ، وَلَيْسَ لَهُ فِي الفَيْءِ حَقٌّ.

أَخْبَرَنَا بِذَلِكَ غَيْرُ وَاحِدٍ عَنْ مَالِكِ بن أَنَسٍ أَنَهُ قال:

"قَسَّمَ اللهُ تعالى الفيءَ فقال:

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(5) وفي نسخة: "فلن يؤمن"

To invoke mercy upon all of the companions of Muhammad ﷺ for indeed Allah ﷻ said:

And those who came after them say: "Our Lord! forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, Indeed You are Kind and Merciful." [al-Hashr:10]

We were not commanded(6) except to seek forgiveness for them, so whoever insults them or belittles them, be it even one of them then he is not upon the Sunnah, and he does not have any right in the [war] booty.

We were informed this by more than one [individual] from Malik bin Anas that he said:

"Allah ﷻ distributed the booty, He said:

(6) In one copy it says: *"He will not believe.."*

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾﴾ [الحشر : ٨]

وقال:

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾﴾ [الحشر : ٩]

فَمَنْ لَمْ يَقُلْ هذا لهم فليس مِمَنْ جُعِلَ له الفيءُ.

“*(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger. Those are the truthful*.” [al-Hashr: 8]

Then He ﷻ said:

“*And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whoever is protected from the stinginess of his soul - it is those who will be the successful*.” [al-Hashr: 9]

So, whoever does not do this for them [i.e. seeking forgiveness] then he is not from amongst those that receive any booty.

وَالقُرَآنُ: كَلَامُ اللهِ.

سَمِعْتُ سفيانَ يقولُ لي: "القرآنُ كلامُ اللهِ، ومَنْ قال مَخْلُوقٌ فَهُوَ مَبْتَدِعٌ، لَمْ نَسْمَعْ أحداً يقولُ هذا."

وسَمِعْتُ سفيانَ يقولُ: الإيمانُ قولٌ وعملٌ، ويَزِيدُ ويَنْقُصُ. فقال له أخوه إبراهيم بن عيينة: يا أبا محمدٍ لا تَقُلْ: يَنْقُصُ. فَغَضِبَ، وقال:" اُسْكُتْ يا صَبِّي، بَلْ حتى لا يَبْقَى منه شيءٌ.

والإقرارُ بالرؤيةِ بَعْدَ الموتِ.

وما نَطَقَ به القرآنُ والحديثُ، مثل:

﴿قَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ﴾ [المَائـِدَة : ٦٤]

ومثل:

﴿وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦ﴾ [الزُّمَر : ٦٧]

The Qur'an is the speech of Allah, I heard Sufyan (bin 'Uyainah) say:

"The Qur'an is the speech of Allah, and whoever says it is created then he is an innovator. We haven't ever heard anyone say this [before]."

I also heard Sufyan say:

"Iman is speech and action; it increases and decreases." So, his brother Ibrahim bin 'Uyainah said: "O Abu Muhammad, don't say it decreases" so he became angry and said: "Be quiet O Child! In fact [it decreases] up until nothing remains."

To affirm the seeing [of Allah] after death.

Everything that the Qur'an and Sunnah has mentioned like:

"The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up..." [al-Maa'idah: 64]

And like:

"and the heavens will be rolled up in His Right Hand "[az-Zumar: 67]

وما أَشْبَهَ هذا من القرآنِ والحديثِ لا نَزيدُ فيه ولا نُفَسِّرُه. نَقِفُ على ما وَقَفَ عليه القرآنُ والسُنَّةُ.

ونَقُولُ: ﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ۝٥﴾ [طه : ٥]

وَمَنْ زَعَمَ غَيْرَ هذا فَهُوَ مُعَطِّلٌ جَهْمِيٌّ.

وأنْ لا نَقُولَ كما قالتْ الخَوارِجُ: "مَنْ أَصَابَ كبيرةً فَقَدْ كَفَرَ".

ولا تَكْفِيرَ بِشَيْءٍ مِنْ الذُّنُوبِ، إِنَّمَا الكُفْرُ فِي تَرْكِ الخَمْسِ الَّتِي قال رسولُ اللهِ ﷺ: "**بُنِيَ الإِسْلامُ عَلَى خَمْسٍ: شَهادَةِ أَنْ لا إِلَهَ إلّا اللهُ وأنَّ محمدًا رسولُ اللهِ ﷺ، وإقامِ الصلاةِ، وإيتاءِ الزكاةِ، وصَومِ رمضانَ، وحجِّ البيتِ.**"

And whatever resembles this from the Qur'an and Hadith then we do not increase upon that, nor do we explain it, and we stop where the Qur'an and the Sunnah has stopped.

And we say: ***"The Most Merciful rose above the Throne"*** *[Taha: 5]*

And whoever claims other than this then he is a Jahmite Negator [of Allah's Attributes].

And we do not say what the Khawarij have said: that whoever falls into a major sin has disbelieved.

And we do not declare anyone to be a disbeliever due to sins. Verily, disbelief is in leaving the five that the Messenger of Allah ﷺ has said:

"*Islam is built upon five: that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to give Zakah, to fast Ramadan, to make Hajj to the house.*"(7)

(7) al-Bukhari (8), Muslim (16) and at-Tirmidhi (2609).

فأَمَّا ثَلاثٌ منها فلا يُنَاظَرُ تَارِكُهُ: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يُصَلِّ، وَلَمْ يَصُمْ، لِأَنَّهُ لا يُؤَخَّرُ مِنْ هذا شيءٌ عَنْ وَقْتِهِ؛ ولا يُجْزِئُ مَنْ قَضَاهُ بَعْدَ تَفْرِيطِهِ فيه عامداً عَنْ وَقْتِهِ.

فَأَمَّا الزَّكاةُ، فَمَتَى ما أَدَّاهَا، أَجْزَأَتْ عَنْهُ، وَكَانَ آثِماً فِي الحَبْسِ.

وأَمَّا الحَجُّ، فَمَنْ وَجبَ عَلَيْهِ، وَوَجدَ السَّبِيلَ إِلَيْهِ، وَجَبَ عَلَيْهِ، ولا يَجِبُ عَلَيْهِ في عامِهِ ذَلِكَ حَتَّى لا يَكُونَ لَهُ مِنْهُ بُدٌّ، مَتَى أَدَّاهُ كَانَ مُؤَدِّيًا، وَلَمْ يَكُنْ آثِماً فِي تَأَخُّرِهِ إِذَا أَدَّاهُ كَمَا كَانَ آثِماً فِي الزَّكاةِ؛ لِأَنَّ الزَّكاةَ حقٌّ لِمُسْلِمِينَ مَسَاكِينَ، حَبَسَهُ عَلَيْهِمْ، فَكَانَ آثِماً حَتَّى وَصَلَ إِلَيْهِمْ.

As for three of them, then there is no dispute [in the disbelief] of the one who abandons them: whoever does not testify [the Shahadah], nor does he pray or fast; that is because none of these can be delayed from their due time, and it is not accepted from him if he is purposely negligent over its time.

As for Zakah, then whenever he pays it, shall suffice, but he is sinful for [delaying it by] holding it back.

As for Hajj, then upon whoever it becomes an obligation, and finds the means, then it is binding upon him. And it is not obligatory upon him in that year, up until there is no option [in delaying it], so whenever he performs it then he has fulfilled it, and he does not become sinful for delaying it like the person who delays Zakah. That is because Zakah is a right due to the poor Muslims that he has held from, so he becomes sinful up until it reaches them.

وَأَمَّا الحَجُّ، فَكَانَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ، إِذَا أَدَّاهُ فَقَدْ أَدَّى. وَإِنْ هُوَ مَاتَ، وَهُوَ وَاجِدٌ مُسْتَطِيعٌ، وَلَمْ يَحُجَّ، سَأَلَ الرَّجْعَةَ إِلَى الدُنْيَا أَنْ يَحُجَّ، وَيَجِبُ لِأَهْلِهِ أَنْ يَحُجُّوا عَنْهُ، وَنَرْجُو أَنْ يَكُونَ ذلك مُؤَدِّيًا عَنْهُ، كَمَا لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقُضِيَ عَنْهُ بَعْدَ مَوْتِهِ.

تَمَّتْ الرِّسَالَةُ والحَمْدُ لِلّهِ رَبِّ العَالمين.

As for Hajj then it is between him and his Lord, if he carries it out then he has fulfilled it.

As for if he passes away and he had the means, was able, and never performed Hajj he will be asking [Allah] to return him to the Dunya[8] so he can perform Hajj. It is obligatory upon his family to perform Hajj on his behalf, and we hope that it would discharge him of it, just like if he owed debt and it was taken care of on his behalf after his death.

The book is completed, and Allah praise is due to the Lord of the worlds.[9]

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(8) There is a weak hadith reported that whoever dies and did not perform Hajj whilst being able will make dua to Allah to return him to the Dunya so he could perform Hajj. The hadith is not authentic.

(9) Translation completed 17th of Shawwal 1443, corresponding to the 18th of May 2022.

أصول السنة

أحمد بن حنبل

Usool as-Sunnah

Ahmed bin Hanbal

Biography of Imam Ahmed[10]

Name:

He is Shaykhul-Islam, Abu Abdillah, Ahmed bin Muhammad bin Hanbal bin Hilal ash-Shaybani. Imam of Ahlus-Sunnah.

He was born in the year 164AH in Baghdad, Iraq.

Teachers:

He began seeking knowledge at a young age and continued attending circles of knowledge at an old age, he began locally and then later travelled in pursuit of knowledge.

From his teachers:

- Abu Yusuf al-Qadhi, the companion of Abu Hanifah.
- AbdurRazaq as-San'ani

(10) Refer to Siyar 'A'laam an-Nubala and in English "The Biography of the Eminent Imam Ahmed bin Hanbal" by Shaykh Ahmed an-Najmi.

- Sufyan bin 'Uyainah
- Muhammad bin Idrees ash-Shafi'ee
- Abu Bakr bin 'Ayyash and many others

Students:

Tens of thousands of students would attend the lessons of Imam Ahmed, from his prominent students are:

- Two sons: Sãlih and Abdullãh
- Abu Bakr al-Athram
- Abu Bakr al-Khallãl
- Abu Dawood as-Sijistãni

Scholars Praise for him:

Imam ash-Shafi'ee said: "I exited Iraq and I did not leave behind a man better, more knowledgeable, having better understanding or more pious than Ahmed bin Hanbal."

Qutaybah said: "Were it not for ath-Thawri, piety would have died. Were it not for Ahmed, the people would have

innovated into the religion. Ahmed is the Imam of the Dunya."

Ali bin al-Madînî said: "Allah honored the religion by way of [Abu Bakr] as-Siddîq on the day of Apostasy, and by way of Ahmed on the day of the Mihnah (trial on the Qur'an)."

Yahya bin Ma'een said: "Ahmed had traits that I never saw in any scholar. He was a Muhadith, he was Hafidh, he was pious, he was intellectual."

Imam Ahmed's name was mentioned to Abu Umar an-Nahhãs, so he said: "In the religion how knowledgeable he was! In the Dunya how patient he was! In piousness how good he was! And to the righteous predecessors how close and resemblant he was! The Dunya was offered to him and he refused it! Innovations presented to him and he refuted it!

Authorships:

Imam Ahmed authored many books, the most famous is his compilation of ahadith which he called "al-Musnad".

1. al-Musnad
2. az-Zuhd.
3. Usool as-Sunnah (this book).
4. The Virtues of the Sahabah.
5. Refutation against the Zanadiqah and Jahmiyyah.
6. Book of Salah.

Death:

He died in the 241AH at the age of 77. His funeral prayer was attended by hundreds of thousands.

Abu Bakr al-Bayhaqi said: "It has reached from Abul-Qasim al-Baghawi, that Ibn Tahir commanded that the people in the Janazah of Ahmed be counted, and they were in agreement that they were 700,000."

It is also reported that 20,000 Jews and Christian converted to Islam on that day.

May Allah have mercy upon him and enter him into the highest of Jannatul-Firdaws.

Establishing the book is attributed to the author

This book is rightfully attributed to the author without any doubt, here are some ways we can ascertain that he wrote it:

1) The manuscript copies attribute the book to Imam Ahmed as can be seen in the images of the manuscript that are to come.

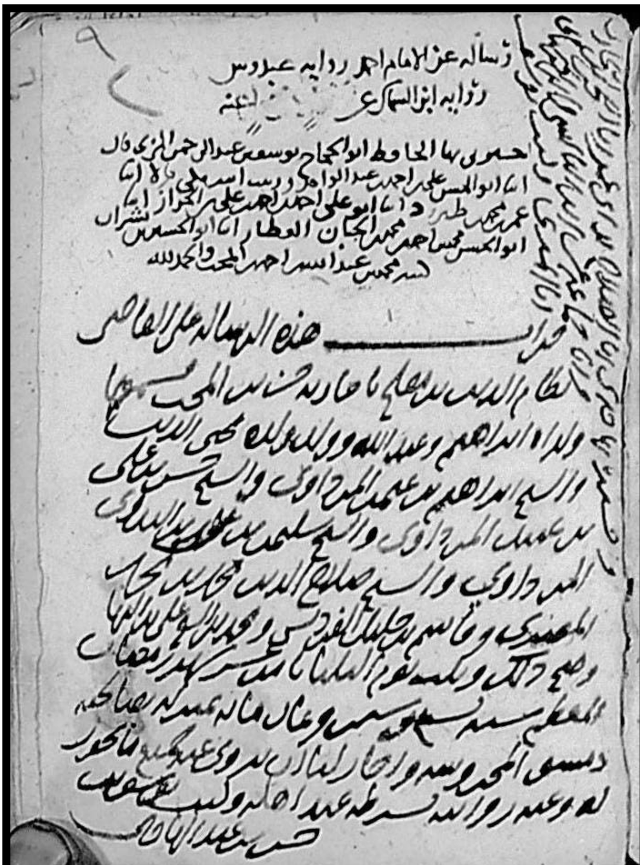
2) We have the chain of narration passed down generation after generation that goes all the way back to Imam Ahmed. Amongst those that heard this book as is written in the manuscript is the great scholar Yusuf bin Abdil-Haadee. Manuscript was also in the possession of Dhiya ad-Din Muhammad bin Abdil-Wahid al-Maqdisi.

3) Some of the great scholars quoted parts of the book whilst attributing it to Imam Ahmed. From amongst

them is al-Laalakaa'ee[11], Ibn Abi Ya'laa[12], Shaykhul-Islam Ibn Taymiyhah[13], adh-Dhahabi[14] and others.

[11] Sharh Usool 'Itiqad Ahlus Sunnah wal Jama'ah: Volume 1, Page 175. He mentioned his chain going back to Imam Ahmed along with the treatise in its entirety.
[12] Tabaqat al-Hanaabilah: Volume 1, Page 241. He likewise mentions his chain and the full treatise.
[13] Majmoo al-Fataawa: Volume 3, Page 286, also 4/155 and other places.
[14] In Siyar 'Alaam an-Nubala: Volume 11, Page 330.

Manuscripts


رسالة عن الإمام أحمد رواية عبدوس

رواية ابن السماك عن ... عنه

أخبرنا بها الحافظ أبو الحجاج يوسف بن عبد الرحمن المزي قال

هذه الرسالة على القاضي



بسم الله الرحمن الرحيم

حدثنا الشيخ أبو عبد الله يحيى بن أبي الحسن بن البنا
قال أخبرنا والدي أبو علي الحسن بن أحمد بن البنا قال أخبرنا أبو الحسين
علي بن محمد بن عبد الله بن بشران المعدل قال ثنا عثمان بن أحمد بن
السماك قال ثنا أبو محمد الحسن بن عبد الوهاب أبو العنبر قراءة عليه من
كتابه في شهر ربيع الأول من سنة ثلاث وتسعين ومائتين قال ثنا
أبو جعفر محمد بن سليمان المنقري البصري بتنيس قال حدثني عبدوس
ابن مالك العطار قال سمعت أبا عبد الله أحمد بن محمد بن حنبل
رضي الله عنه يقول أصول السنة عندنا التمسك بما كان عليه
أصحاب رسول الله صلى الله عليه وسلم والاقتداء بهم وترك البدع
وكل بدعة فهي ضلالة وترك الخصومات في الدين والسنة
عندنا آثار رسول الله صلى الله عليه وسلم والسنة تفسر القرآن
وهي دلائل القرآن وليس في السنة قياس ولا تضرب لها
الأمثال ولا تدرك بالعقول ولا الأهواء إنما هو الاتباع

وترك الهوى ومن السنة اللازمة التي من ترك منها خصلة
لم يقبلها ويؤمن بها لم يكن من أهلها الإيمان بالقدر خيره
وشره والتصديق بالأحاديث فيه والإيمان بها لا يقال لم
ولا كيف إنما هو التصديق والإيمان بها ومن لم يعرف
تفسير الحديث ويبلغه عقله فقد كفي ذلك
وأحكم له فعليه الإيمان به والتسليم مثل حديث الصادق
والمصدوق ومثل ما كان مثله في القدر ومثل أحاديث الرؤية
كلها وإن نبت عن الأسماع واستوحش منها المستمع
وإنما عليه الإيمان بها وأن لا يرد منها حرفا واحدا
وغيرها من الأحاديث المأثورات عن الثقات
وأن لا يخاصم أحدا ولا يناظره ولا يتعلم الجدال فإن الكلام
في القدر والرؤية والقرآن وغيرها من السنن مكروه
ومنهي عنه لا يكون صاحبه إن أصاب بكلامه السنة
من أهل السنة حتى يدع الجدال ويؤمن بالآثار والقرآن
كلام الله وليس بمخلوق ولا يضعف أن يقول ليس



عليه وسلم والأئمة الراشدون ومن انتقص أحدا من أصحاب رسول
الله صلى الله عليه وسلم أو أبغضه لحدث منه أو ذكر
مساويه كان مبتدعا حتى يترحم عليهم جميعا ويكون
قلبه لهم سليما والنفاق هو الكفر أن يكفر بالله ويعبد
غيره ويظهر الإسلام في العلانية مثل المنافقين الذين
كانوا على عهد رسول الله صلى الله عليه وسلم
ثلاث من كن فيه فهو منافق على التغليظ نرويها
كما جاءت ولا نفسرها وقوله لا ترجعوا بعدي كفارا
ضلالا يضرب بعضكم رقاب بعض ومثل إذا التقى
المسلمان بسيفيهما فالقاتل والمقتول في النار
ومثل سباب المسلم فسوق وقتاله كفر ومثل من
قال لأخيه يا كافر فقد باء بها أحدهما ومثل كفر
بالله تبرؤ من نسب وإن دق ونحو هذه الأحاديث
مما قد صح وحفظ فإنا نسلم له وإن لم نعلم تفسيرها

ولا نتكلم فيه ولا نجادل فيه ولا نفسر هذه
الأحاديث إلا مثل ما جاءت لا نردها إلا بأحق
منها والجنة والنار مخلوقتان كما جاء عن رسول
الله صلى الله عليه وسلم دخلت الجنة فرأيت قصرا
ورأيت الكوثر واطلعت في الجنة فرأيت
أكثر أهلها كذا واطلعت في النار فرأيت
كذا وكذا فمن زعم أنهما لم تخلقا فهو مكذب بالقرآن
وأحاديث رسول الله صلى الله عليه وسلم ولا أحسبه يؤمن
بالجنة والنار ومن مات من أهل القبلة موحدا يصلى عليه
ويستغفر له ولا يحجب عنه الاستغفار ولا نترك الصلاة
عليه لذنب أذنبه صغيرا كان أو كبيرا أمره إلى الله تعالى
آخر الرسالة والحمد لله وحده وصلواته على محمد وآله وسلم تسليما

The Text

قَالَ اَلشَّيْخُ اَلْإِمَامُ أَبُو اَلْمُظَفَّرِ عَبْدُ اَلْمَلِكِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ الهَمْدَانِيُّ: حَدثنَا الشَّيْخ أَبُو عبد الله يحيى ابْن أبي الْحسن بن الْبَنَّا قَالَ: أخبرنَا وَالِدي أَبُو عَليّ الْحسن بن عمر بن الْبَنَّا، قَالَ: أخبرنَا أَبُو الْحُسَيْن عَليّ بن مُحَمَّد بن عبد الله بن بَشرَان الْمعدل، قَالَ: أَنا عُثْمَان بن أَحْمد بن السماك، قَالَ: ثنَا أَبُو مُحَمَّد الْحسن بن عبد الوهاب أَبُو النبر قِرَاءَة عَلَيْهِ كِتَابه فِي شهر ربيع الأول من سنة ثَلَاث وَتِسْعين وَمِائَتَيْنِ ٢٩٣ هـ، قَالَ: ثنَا أَبُو جَعْفَر مُحَمَّد بن سُلَيْمَان الْمنْقري الْبَصْرِيّ بتنيس، قَالَ: حَدثنِي عَبدُوس بن مالك الْعَطَّار، قَالَ: سَمِعت أَبَا عبد الله أَحْمد بن حَنْبَل رَضِي الله عَنهُ يَقُول:

Shaykh al-Imam Abul-Muzaffir Abdul-Malik bin 'Ali bin Muhammad al-Hamdani, he said: It was narrated to us by Shaykh Abu Abdillah Yahya bin Abi al-Hasan bin al-Banna, he said: We were informed by my father Abu 'Ali al-Hasan bin 'Umar bin al-Banna, he said: We were informed by Abul-Husayn 'Ali bin Muhammad bin 'Abdillah bin Bishraan al-Ma'dal, he said: We were informed by 'Uthman bin Ahmed bin al-Simak, he said: We were informed by Abu Muhammad al-Hasan bin 'Abdil-Wahhab Abu al-Nibr whilst we read upon him his book in the month of Rabee' al-Awwal in the year 293AH, he said: It was narrated to us by Abu Ja'far Muhammad bin Sulayman al-Mangari al-Basri in [city] of Tinis, he said: I was informed by 'Abdus bin Malik al-'Attar, he said: I heard Ahmed bin Hanbal – May Allah be pleased with him – say:

أصُول السّنة عندنَا: التَّمَسُّك بِمَا كَانَ عَلَيْهِ أَصْحَاب رَسُول الله ﷺ، والاقتداء بهم، وَترك الْبدع، وكل بِدعَة فَهِيَ ضَلَالَة، وَترك الْخُصُومَات فِي الدّين. وَالسّنة تفسر الْقُرْآن، وَهِي دَلَائِل الْقُرْآن، وَلَيْسَ فِي السّنة قِيَاس، وَلَا تضرب لَهَا الْأَمْثَال، وَلَا تدْرك بالعقول وَلَا الْأَهْوَاء، إِنَّمَا هُوَ الإتِّبَاع، وَترك الْهوى.

وَمن السّنة اللَّازِمَة الَّتِي من ترك مِنْهَا خصْلَة، ولم يقبلهَا ويؤمن بهَا لم يكن من أَهلهَا:

١ – الْإِيمَان بِالْقدرِ خَيره وشره، والتصديق بالأحاديث فِيهِ، وَالْإِيمَان بهَا، لَا يُقَال لِمَ؟ وَلَا كَيفَ؟ إِنَّمَا هُوَ التَّصْدِيق، وَالْإِيمَان بهَا.

The foundations of the Sunnah with us is holding onto that which the companions of the Messenger ﷺ were upon, to follow their example, abandon innovations, for every innovation is surely misguidance. To leave off argumentation in the religion.

The Sunnah explains the Qur'an, it guides to the Qur'an. There is no analogy in the Sunnah nor is there any metaphorical similitudes made for it, nor is it comprehended by way of intellects or desires, rather by following and leaving off desires.

Similarly, from the binding Sunnah, whomsoever abandons a single aspect of it, has not accepted it, nor believed in it, [and] he is not from its people:

1- Belief in the Qadr; the good [of it] and the bad [of it], and to believe and attest to the truthfulness of the hadiths pertaining to it. It should not be said: 'why' and 'how', but [rather] it is only to be attested and believed.

وَمن لم يعرف تَفْسِير الحَدِيث، ويبلغه عقله، فقد كفي ذَلِك، وَأحكم لَهُ؛ فَعَلَيهِ الْإِيمَان بِهِ، وَالتَّسْلِيم له، مثل: حَدِيث الصَّادِق المصدوق، وَمثل مَا كَانَ مثله فِي الْقدر وَمثل أَحَادِيث الرُّؤْيَة كلهَا، وَإِن نبت عَن الأسماع واستوحش مِنْهَا المستمع، وَإِنَّمَا عَلَيْهِ الْإِيمَان بهَا، وَأَن لَا يرد مِنْهَا حرفا وَاحِد، وَغَيرهَا من الْأَحَادِيث المأثورات عَن الثِّقَات. وَأَن لَا يُخَاصم أحدا، وَلَا يناظره، وَلَا يتَعَلَّم الجِْدَال؛ فَإِن الْكَلَام فِي الْقدر، والرؤية، وَالْقُرْآن، وَغَيرهَا من السّنَن مَكْرُوه، ومنهي عَنهُ. لَا يكون صَاحبه – وَإِن أصَاب بِكَلَامِهِ السّنة – من أهل السّنة حَتَّى يدع الجِْدَال، ويؤمن بالآثار.

Whoever does not know the meaning of a hadith and his intellect cannot comprehend it, then it is sufficient and better for him. **Upon him is to believe and submit to it** like the hadith of as-Sãdiq al-Masdûq and that which is similar to it [that has been reported] in the Qadr. Also the hadiths [reported] in the sight [of Allah in the hereafter].

Even if it is uncomfortable to the ears or the listener feels repelled and averse [to them].

All that is upon him is to believe in it and that he does not reject a single letter from it nor the likes of it [from the] hadiths that have been reported from the trustworthy narrators. And he should not argue nor debate anyone, he should ***not*** learn how to debate, for verily rhetoric [philosophy] in Qadr, the Sight, Qur'an and the likes from the Sunan is disliked and prohibited from. A person will not be from the people of the Sunnah even if some of his rhetoric speech coincides with the Sunnah up until he abandons argumentation and believes in the narrations.

٢- وَالْقُرْآن كَلَام الله، وَليْس بمخلوق، وَلَا يصف وَلَا يَصح أَن يَقُول: "ليْس بمخلوق"؛ فَإِنّ كَلَام الله لَيْسَ ببائن مِنْهُ، وَلَيْسَ مِنْهُ شَيْء مخلوق.

وَإِيَّاك ومناظرة من أخذل فِيهِ، وَمن قَالَ بِاللَّفْظِ وَغَيره، وَمن وقف فِيهِ فَقَالَ: "لَا أَدْرِي! مَخْلُوق أَو لَيْسَ بمخلوق؟" وَإِنَّمَا هُوَ كَلَام الله؛ فَهَذَا صَاحب بِدعَة، مثل من قَالَ: "هُوَ مَخْلُوق"، وَإِنَّمَا هُوَ كَلَام الله لَيْسَ بمخلوق.

٣ - وَالْإِيمَان بِالرُّؤْيَةِ يَوْم الْقِيَامَة؛ كَمَا رُوِيَ عَن النَّبِي ﷺ من الْأَحَادِيث الصِّحَاح.

2- The Qur'an is the speech of Allah, it is not created.

You do not describe it as being created nor is it correct to, for verily, the speech of Allah is not separate from Him, and there is nothing from Him that is created.

Be wary of arguing someone who forsakes it and the one who says the wording [is created] and other than it. And the one who withholds and says 'I do not know; is it created or not created?' Rather it is the speech of Allah, and he is a person of innovation just like the one who said it is created. Indeed, It is only the speech of Allah, not created.

3- To believe in the sight [of Allah] on the Day of Judgement just as it has reported from the Prophet ﷺ in the authentic hadiths.

٤ – وَأَن النَّبِي قد رأى ربه؛ فَإِنَّهُ مأثور عَن رَسُول الله صلى الله عَلَيْهِ وَسلم صَحِيح. قد رَوَاهُ قَتَادَة عَن عِكْرِمَة عَن ابْن عَبَّاس، وَرَوَاهُ الحكم بن إبان عَن عِكْرِمَة عَن ابْن عَبَّاس، وَرَوَاهُ عَليّ بن زيد عَن يُوسُف بن مهْرَان عَن ابْن عَبَّاس.

٥ – والْحَدِيث عندنَا على ظَاهره؛ كَمَا جَاءَ عَن النَّبِي صلى الله عَلَيْهِ وَسلم، وَالْكَلَام فِيهِ بِدعَة، وَلَكِن نؤمن بِهِ كَمَا جَاءَ على ظَاهره، وَلَا نناظر فِيهِ أحدا.

٦ – وَالْإِيمَان بالميزان يَوْم الْقِيَامَة؛ كَمَا جَاءَ "يُوزن العَبْد يَوْم الْقِيَامَة؛ فَلَا يزن جنَاح بعوضة"، ويوزن أَعمال الْعباد؛ كَمَا جَاءَ فِي الْأَثر، وَالْإِيمَان بِهِ، والتصديق بِهِ، والإعراض عَن من رد ذَلِك، وَترك مجادلته.

4- And that Prophet ﷺ saw his Lord(15) just as has been narrated from the Messenger of Allah ﷺ authentically. It was narrated by Qatadah, from 'Ikrimah, from Ibn 'Abbas and also narrated by al-Hakam bin Abãn, from 'Ikrimah, from Ibn 'Abbas and has also narrated by 'Ali bin Zayd, from Yusuf bin Mahran, from Ibn 'Abbas.

5- The hadith with us is in its literal form as is reported from the Prophet ﷺ and speaking about it is an innovation, but instead we believe in it just as it has appeared in its literal form and we do not argue anyone about it.

6- To believe in the scales on the Day of Judgement just as it is reported: "***The slave will be weighed on the day of judgement, so he will not equal the wings of a mosquito***." And the slaves actions will be weighed like it was mentioned in a narration. To have Iman and belief in that and to turn away from those that reject it and to abandon arguing with them.

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(15) The Salaf differed with regards to the Prophet ﷺ seeing his Lord. Aisha rejected he ever saw Allah, whereas Ibn Abbas affirmed it, but it's possible to combine between the two as occurred in a narration from Ibn Abbas that he specified he saw Allah with his heart, whereas Aisha rejected that he saw Allah with his eyes. It could also be combined by restricting sight to his dream and not whilst being awake with his eyes. [Refer to al-Fusul by Ibn Kathir in English: Pages 87-88, also detailed discussion in "Concise Notes on Usool as-Sunnah" by Shaykh Abdur-Rahman Muhiyud-Din in English: Pages 83-89].

٧ – وَأَن الله تَعَالَى يُكَلِمُ الْعبادَ يَوْم الْقِيَامَة، لَيْسَ بَينهم وَبَينه ترجمان، والتصديق بِهِ.

٨ – وَالْإِيمَان بالحوض، وَأَن لرَسُول الله ﷺ حوضا يَوْم الْقِيَامَة، يَرِدُ عَلَيْهِ أُمَّتُه؛ عرضه مثل طوله، مسيرَة شهر، آنيته كعدد نُجُوم السَّمَاء، على مَا صحت بِهِ الْأَخْبَار من غير وَجه.

٩ – والْإِيمَان بِعَذَاب الْقَبْر.

١٠ – وَأَن هَذِه الْأمة تفتن فِي قبورها، وتُسْأَلُ عَن الْإِيمَان، وَالْإِسْلَام، وَمن ربه؟ وَمن نبيه؟ ويأتيه مُنكر وَنَكِير، كَيفَ شَاءَ اللهُ، وَكَيف أَرَادَ، وَالْإِيمَان بِهِ، والتصديق بِهِ.

7- To believe that Allah will speak to His slaves on the Day of Judgement, there will not be translator between them.

8- To believe in the Hawd [Pond] and that the Messenger of Allah ﷺ has a pond on the Day of Judgement that his nation will come across; its width is like its length; a month's journey. Its cups are like the number of stars in the sky, in accordance with the authentic reports that has reached us from more than one chain.

9- To believe in the punishment of the Grave.

10- And that this nation will be trialed in their graves, he will be asked about Iman, Islam, who is his Lord? Who is his Prophet? Munkar and Nakeer will come to him in whatever [form] Allah wills and whatever [form] He wishes. To believe and acknowledge that.

١١ – وَالْإِيمَان بشفاعة النَّبِي ﷺ. وبقوم يخرجُون من النَّار بَعْدَمَا احترقوا وصاروا فحما؛ فَيُؤْمَر بهم إِلَى نهر على بَاب الْجنَّة، كَمَا جَاءَ الْأَثر، كَيفَ شَاءَ، وكما شَاءَ، إِنَّمَا هُوَ الْإِيمَان بِهِ، والتصديق بِهِ.

١٢ – وَالْإِيمَان بِأَنّ الْمَسِيحَ الدَّجَّالَ خَارج، مَكْتُوب بَين عَيْنَيْهِ "كَافِرٌ"، وَالْأَحَادِيث الَّتِي جَاءَت فِيهِ، وَالْإِيمَان بِأَن ذَلِك كَائِن.

١٣ – وَأَن عِيسَى ابْن مَرْيَم عَلَيْهِ السَّلَام ينزل فيقتله بِبَاب لد.

11- To believe in the intercession of the Prophet ﷺ and that a group of people will be taken out of the hellfire after they have been burnt and turned to charcoal, so they will be commanded to be taken to the river at the door of Paradise as has been reported in the narration as He wishes and however He wishes. It is only [for us] to believe and acknowledge it.

12- To believe that the al-Masih ad-Dajjal will come out, it is written between his eyes Kafir, to believe in the hadiths that have reported it and that it will occur.

13- To believe in 'Isa the son of Maryam عليه السلام, he will descend and kill the Dajjal at the gate of Ludd.[16]

[16] It's around 46km from Masjid al-Aqsa, Palestine. You can see the gate on google maps when you type "Bab-e-Lud"

١٤ – وَالْإِيمَان قَول وَعمل، يزِيد وَينْقص، كَمَا جَاءَ فِي الْخَبَر: "**أكمل الْمُؤمنِينَ إِيمَانًا أحْسنهم خلقا**"، " **وَمن ترك الصَّلَاة فقد كفر**"، "**وَلَيْسَ من الْأَعْمَال شَيْء تَركه كفر إِلَّا الصَّلَاة، من تَركهَا فَهُوَ كَافِر**" وَقد أحل الله قَتله.

١٥ – وَخير هَذِه الْأمة بعد نبيها ﷺ أَبُو بكر الصّديق، ثمَّ عمر بن الْخطاب، ثمَّ عُثْمَان بن عَفَّان، نقدم هَؤُلَاءِ الثَّلَاثَة كَمَا قدمهم أَصْحَاب رَسُول الله ﷺ لم يَخْتَلِفُوا فِي ذَلِك.

ثمَّ بعد هَؤُلَاءِ الثَّلَاثَة أَصْحَاب الشورى الْخَمْسَة: عَليّ ابن أبي طَالب، وَالزُّبَيْر، وعبد الرحمن بن عَوْف، وَسعد، وَطَلْحَة، كلهم للخلافة وَكلهمْ إِمَام،

14- Iman is speech and action, it increases with obedience and decreases with disobedience, as is reported in the narration *“**The most complete of the believers in Iman is the best of them in manners.**”*, *“**and whoever abandons the prayer then they have disbelieved**.”*, *“**and none of the actions, if a person abandons is disbelief except the prayer**.”* Whoever abandons it is a disbeliever and Allah has permitted killing him (by the authorities).

15- The best of this nation after their Prophet ﷺ is Abu Bakr as-Siddeq, then ‘Umar bin al-Khattab, then ‘Uthman bin ‘Affan, we give precedence to those three just like the companions of the Messenger of Allah ﷺ gave them precedence, they did not differ in that.

Then after those three; the five companions of the Shura; ‘Ali ibn Abi Talib, az-Zubayr, ‘AbdurRahman bin ‘Awf, Sa’ad and Talha. All of them suitable for the Khilafah and all of them are Imams.

وَنَذْهَب فِي ذَلِك إِلَى حَدِيث ابْن عمر: "**كُنَّا نعد – وَرَسُول الله ﷺ – حَيّ، وَأَصْحَابه متوافرون: أَبُو بكر، ثمَّ عمر، ثمَّ عُثْمَان، ثمَّ نسكت.**"

ثمَّ من بعد أَصْحَاب الشورى: أهل بدر من الْمُهَاجِرين، ثمَّ أهل بدر من الْأَنْصَار، من أَصْحَاب رَسُول الله ﷺ على قدر الْهِجْرَة والسابقة، أَولاً فأولاً. ثمَّ أفضل النَّاس بعد هَؤُلَاءِ: أَصْحَاب رَسُول الله ﷺ الْقرن الَّذِي بعث فيهم،

We follow in this the hadith of Ibn ‘Umar: “We used to consider whilst the Messenger of Allah ﷺ was still alive and his companions plentiful; Abu Bakr, then ‘Umar, then ‘Uthman, then we would remain silent.”

Then after the companions of the Shura, the people of Badr from the Muhajirun, then the people of Badr from the Ansar from the companions of the Messenger of Allah ﷺ in accordance with their migration and precedence in order of who came first [into Islam].

Then the best of the people after those companions of the Messenger of Allah ﷺ is the generation that the Messenger ﷺ was sent to [with Prophethood].

كُلُّ من صَحبه؛ سنةً أَو شهرًا أَو يَوْمًا أَو سَاعَةً وَرَآهُ؛ فَهُوَ من أَصْحَابه، لَهُ الصُّحْبَة على قدر مَا صَحبه، وَكَانَت سابقته مَعَه، وَسمع مِنْهُ، وَنظر إِلَيْهِ نظرةً. فأدناهم صُحْبَةً أفضل من الْقرن الَّذِي لم يروه، وَلَو لقوا الله بِجَمِيعِ الْأَعْمَال، كَانَ هَؤُلَاءِ الَّذين صحبوا النَّبِي ﷺ ورأوه وسمعوا مِنْهُ أفضل لصحبتهم من التَّابِعين، وَلَو عمِلُوا كل أَعمال الْخَيْر.

١٦ – والسمع وَالطَّاعَة للأئمة، وأمير الْمُؤمنِينَ: الْبر والفاجر، وَمن ولي الْخلَافَة، وَاجْتمعَ النَّاس عَلَيْهِ، وَرَضوا بِهِ.

وَمن خرج عليهم بِالسَّيْفِ حَتَّى صَار خَلِيفَة، وَسمي أَمِير الْمُؤمنِينَ.

Everyone who accompanied him for a year, or month, or day or an hour that **saw him** then he is from his companions and his companionship is established in according to how long he accompanied him and his precedence and listening to him and seeing him [even for] one glance. So the least of them in companionship is better than the generation that never saw him even if they meet Allah with all types of actions, this group of people which accompanied the Prophet ﷺ, saw him, and heard [directly] from him ﷺ are better – due to their companionship - than the Tab'ieen even if they performed all the actions of goodness.

16- To listen and obey the Rulers and Chief of the Believers [whether] he is righteous or sinful. He who takes the Khilãfah and the people have united upon him and are pleased with him.

Also whoever takes rule by the sword [by force] up until he becomes Khalifah and named chief of the believers.

١٧ – والغزو مَاضٍ مَعَ الأمير إِلَى يَوْم الْقِيَامَة –الْبرّ والفاجر – لَا يُتْرَك.

١٨ – وَقِسْمَة الْفَيْء، وَإِقَامَة الْحُدُود إِلَى الْأَئِمَّة مَاضٍ، لَيْسَ لأحد أَن يطعن عَلَيْهِم، وَلَا ينازعهم.

١٩ – وَدفع الصَّدقَات إِلَيْهِم جَائِزَة، ونَافِذَة، ومن دَفعهَا إِلَيْهِم أَجْزَأت عَنهُ، برًا كَانَ أَو فَاجِرًا.

٢٠ – وَصَلَاة الْجُمُعَة خَلْفَهُ، وَخَلْفَ من ولاه جَائِزَةٌ، بَاقِيَةٌ، تَامَّةٌ رَكْعَتَيْنِ من أعادهما فَهُوَ مُبْتَدع، تَارِك للآثار، مُخَالف للسنة، لَيْسَ لَهُ من فضل الْجُمُعَة شَيْء، إِذا لم ير الصَّلَاة خلف الْأَئِمَّة، كائنين من كَانُوا: برّهم وفاجرهم؛ فَالسنة بِأَن يُصَلِّي مَعَهم رَكْعَتَيْنِ، من أعادهما فهو مبتدع، وَيدين بِأَنَّهَا تَامَّة، لَا يكن فِي صدرك من ذَلِك شَيْء.

17- Military excursions will continue to exist with every ruler until the Day of the Judgement; righteous or sinful, it is not abandoned.

18- Dividing the spoils of war and establishing the legal punishments is continuous with the rulers, it is not allowed for anyone to insult them over it nor dispute them.

19- Handing the [obligatory] charities to them is permissible and applicable, and it will suffice him [from the obligation] whether the ruler is righteous or sinful.

20- The Friday prayer behind the ruler and whoever he appoints is permissible and continuous and is complete with two Rak'ahs, whoever repeats [the prayer] then he is an innovator, has abandoned the narrations and opposed the Sunnah. He does not attain anything from the virtue of Jum'ah if he does not hold the view of [the permissibility of] praying behind the rulers regardless if they are righteous or sinful. Indeed, the Sunnah is to pray with them two Rak'ahs, whoever repeats them then he is an innovator, he should believe it is complete and there should be nothing [ill] in your heart regarding that.

٢١ – وَمن خرج على إِمَام من أَئِمَّة الْمُسلمين، وَقد كَانُوا اجْتَمعُوا عَلَيْهِ، وأقروا بالخلافة، بِأَيِّ وَجه كَانَ: بِالرِّضَا أَو بالْغَلَبَة، فقد شقّ هَذَا الْخَارِج عَصا الْمُسلمين، وَخَالف الْآثَار عَن رَسُول الله ﷺ؛ فَإِن مَاتَ الْخَارِج عَلَيْهِ مَاتَ ميتَة جَاهِلِيَّة.

٢٢ – وَلَا يحل قتال السُّلْطَان، وَلَا الْخُرُوج عَلَيْهِ لأحد من النَّاس؛ فَمن فعل ذَلِك؛ فَهُوَ مُبْتَدع على غير السّنة وَالطَّرِيق.

٢٣ – وقتال اللُّصُوص والخوارج جَائِز، إِذا عرضوا للرجل فِي نَفسه، وَمَاله؛ فَلهُ أَن يُقَاتل عَن نَفسه، وَمَاله، وَيدْفَع عَنْهَا بِكُل مَا يقدر. وَلَيْسَ لَهُ إِذا فارقوه أَو تَرَكُوهُ أَن يطلبهم، وَلَا يتبع آثَارهم، لَيْسَ لأحدٍ إِلَّا الإِمَام أَو وُلَاة الْمُسلمين.

21- Whoever revolts against a ruler from the rulers of the believers after the people were united under him and acknowledged his Khilãfah in whatever form; [either] by being pleased with him or by force, then this rebel has broken the unity of the Muslims and opposed the narrations from the Messenger of Allah ﷺ and if the rebel dies, then he has died a death of Jahilliyah.

22- It not allowed to kill the Ruler, nor for anyone from among the people to rebel against him, so whoever does so then he is an innovator, he is upon **other** than the Sunnah and [correct] path.

23- Killing thieves and the Khawarij(17) is permissible, if they come to a man wanting his life or wealth then he can fight for his life and wealth and defend it with whatever he is able, but it is not allowed for him to chase them if they flee or stop, nor can he follow their tracks. It is not allowed for anyone except the Imam [Main ruler] or the rulers of the Muslims.

(17) A deviated sect that the Messenger ﷺ severely warned against in his lifetime before their existence. They fought the Sahabah and declared some of them to be disbelievers. The likes of them today is: ISIS, Boko Haram, al-Shabah etc. They will continue to appear up until the last of them emerge with the Dajjal.

إِنَّمَا لَهُ أَن يدْفع عَن نَفسه فِي مقَامه ذَلِك، وَينْوِي بِجهْدِهِ أَن لَا يقتل أحدا. فَإِن مَاتَ على يَدَيْهِ فِي دَفعه عَن نَفسه فِي المعركة، فأبعد الله الْمَقْتُول. وَإِن قتل هَذَا فِي تِلْكَ الْحَال – وَهُوَ يدْفع عَن نَفسه وَمَاله – رَجَوْتُ لَهُ الشَّهَادَةَ كَمَا جَاءَ فِي الْأَحَادِيث.

وَجَمِيع الْآثَار فِي هَذَا: إِنَّمَا أَمَرَ بقتاله، وَلم يُؤمر بقتْله، وَلَا اتِّبَاعه. وَلَا يُجِيز عَلَيْهِ إِن صرع، أَو كَانَ جريحا. وَإِن أَخذه أَسِيرًا فَلَيْسَ لَهُ أَن يقْتله، وَلَا يُقيم عَلَيْهِ الْحَد، وَلَكِن يرفع أمره إِلَى من ولّاه الله؛ فَيحكم فِيهِ.

What is only allowed is to defend yourself in your place and to intend to not kill anyone, but if he dies at your hands in self-defense whilst fighting then may Allah make distant the killed. As for if the defender is killed in that situation I hope for him martyrdom, as has been reported in the hadiths.

All the narrations in this [topic] we were only commanded to fight back but not to kill, nor to follow [them]. If he wrestles him down or becomes wounded or takes him prisoner, then it is not permissible to kill him nor can he establish upon them the legal punishments, instead he raises his affair to whomever Allah has given leadership to judge him.

٢٤ – وَلَا نشْهد على أهل الْقبْلَة بِعَمَل يعمله بجنة وَلَا نَار، نرجو للصالح، ونخاف عَلَيْهِ، ونخاف على الْمُسِيء المذنب، وَنَرْجُو لَهُ رَحْمَة الله.

٢٥ – وَمن لَقِي اللهَ بذنْب، يجب لَهُ النَّار تَائِبًا غير مصر عَلَيْهِ، فَإِن الله يَتُوب عَلَيْهِ، وَيقبل التَّوْبَة عَن عباده، وَيَعْفُو عَن السَّيِّئَات.

٢٦ – من لقِيه وَقد أقيم عَلَيْهِ حد ذَلِك الذَّنب فِي الدُّنْيَا فَهُوَ كَفَّارَته؛ كَمَا جَاءَ فِي الْخَبَر عَن رَسُول الله صلى الله عَلَيْهِ وَسلم.

٢٧ – وَمن لقِيه مصرًا، غير تائبٍ من الذُّنُوب الَّتِي اسْتوْجبَ بهَا الْعقُوبَة، فَأمره إِلَى الله؛ إِن شَاءَ عذبه، وَإِن شَاءَ غفر لَهُ.

٢٨ – وَمن لقِيه من كَافِر عذبه، وَلم يغْفر لَهُ.

24- We do not declare anyone from the people of the Qiblah to be in Paradise or Fire, due to an action he has performed. Instead we hope [Paradise] for the righteous and fear for him. And we fear [the Fire] for the disobedient sinner and hope for him the Mercy of Allah.

25- Whoever meets Allah with a sin that deserves the fire, [but] he is repentant and not stubborn upon it, then Allah **will** turn to him in repentance. He accepts repentance from His slaves and forgives them for their shortcomings.

26- Whoever meets Allah and the legal punishment of that sin has been established upon him in this worldly life, then it is his expiation [from that sin], as has been reported in the narration from the Messenger of Allah ﷺ.

27- Whoever meets Him whilst stubborn upon that sin, not making repentance from his sins that he deserves by way of punishment, then his affair is with Allah; if Allah wills He will punish him, and if Allah wills He will forgive him.

28- Whoever meets Him as a Kafir then He will punish him and he will **never** forgive him.

٢٩ – وَالرَّجْمُ حقٌّ على من زنا وَقد أَحْصَنَ، إِذا اعْترف، أَو قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقد رجم رَسُول الله ﷺ وَالْأَئِمَّة الراشدون.

٣٠ – وَمن انْتقصَ أحدا من أَصْحَاب رَسُول الله ﷺ، أَو بغضه بِحَدَث مِنْهُ، أَو ذكر مساويه، كَانَ مُبْتَدِعًا، حَتَّى يترحم عَلَيْهِم جَمِيعًا، وَيكون قلبه لَهُم سليمًا.

٣١ – والنفاق هُوَ الْكفْر: أَن يكفر بِاللَّه، ويعبد غَيره، وَيظْهر الْإِسْلَام فِي الْعَلَانِيَة، مثل الْمُنَافِقين الَّذين كَانُوا على عهد رَسُول الله ﷺ.

29- The stoning of the adulterer is true, if they confess or a clear proof is established against them. And the Messenger of Allah ﷺ stoned, so did the rightly guided caliphs.

30- Whoever speaks ill of any one of the companions of the Messenger of Allah ﷺ or hates any one of them due to an occurrence from him, or mentions bad things from him then he is an innovator, up until he seeks forgiveness for all of them and his heart is clear towards them.

31- Hypocrisy is disbelief; that he disbelieves in Allah, worships other than Him, outwardly professes Islam like the hypocrites in the era of the Messenger of Allah ﷺ.

٣٢ – "**ثَلَاث من كن فِيهِ فَهُوَ مُنَافِق**" على التَّغْلِيظ، نرويها كَمَا ، وَلَا نقيسها.

وَقَوله ﷺ: "**لَا ترجعوا بعدِي كفَّارًا ضلالا يضْرب بَعْضكُم رِقَاب بعض**"، وَمثل: "**إذا التقى المسلمان بسيفيهما فالقاتل والمقتول فِي النَّار**"، وَمثل: "**سباب الْمُسلم فسوق وقتاله كفر**"َ، ومثل: "**من قَالَ لِأَخِيهِ يَا كَافِر فقد بَاء بهَا أَحدهمَا**"، وَمثل: "**كفر بِاللَّه تبرؤ من نسب وَإِن دق**".

وَنَحْو هَذِه الْأَحَادِيث مِمَّا قد صَحَّ وَحُفِظَ، فَإِنَّا نُسَلِّمُ لَهُ، وَإِن لم نعلم تَفْسِيرهَا، وَلَا نتكلم فِيهَا، وَلَا نجادل فِيهَا، وَلَا نفسر هَذِه الْأَحَادِيث إِلَّا مثل مَا جَاءَت، لَا نردها إِلَّا بِأَحَق مِنْهَا.

32- "***Three [traits] whoever has them then he is a hypocrite***" in the form severe [warning] we narrate it as it has come, we do not give analogy to it. And his ﷺ statement: "***Do not return misguided disbelievers after me, striking the necks of one another***." And similarly: "***If two Muslims meet each other with their swords then the killer and the killed are both in the fire***." likewise: "***Insulting a Muslim is sinful and fighting him is disbelief***." likewise: "***Whoever says to his brother 'Kafir' then it will return to one of them***." likewise: "***He has disbelieved in Allah, one who frees himself from his lineage even if it is slightly***."

and the likes of these hadiths that are authentic and preserved, then we submit to them, even if we do not know their meanings, so we do not speak about them, argue or explain these hadiths except with similar narrations. We do not reject them except with something more authentic.

٣٣ - وَالْجَنَّة وَالنَّار مخلوقتان ،كَمَا جَاءَ عَن رَسُول الله ﷺ: "**دَخَلَتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا... وَرَأَيْتُ الْكَوْثَرَ... واطّلعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكثر أَهلِهَا كَذَا... واطّلعْتُ فِي النَّارِ فَرَأَيْتُ كَذَا وَكَذَا...**" فَمن زعم أَنَّهُمَا لم تخلقا فَهُوَ مكذب بِالْقُرْآنِ وَأَحَادِيث رَسُول الله ﷺ، وَلَا أَحْسبهُ يُؤمن بِالْجنَّةِ وَالنَّار.

٣٤ - وَمن مَاتَ من أهل الْقبْلَة موحدا يُصَلى عَلَيْهِ، ويستغفر لَهُ، وَلَا يحجب عَنهُ الاسْتِغْفَار، وَلَا تتْرك الصَّلَاة عَلَيْهِ لذنب أذنبه؛ صَغِيرا كَانَ أَو كَبِيرا، أمره إِلَى الله تَعَالَى.

آخر الرسَالَة وَالْحَمْد لله وَحده وصلواته على مُحَمَّد وَآله وَسلم تَسْلِيمًا.

33- Paradise and Hellfire are created, as it has been reported from the Messenger of Allah ﷺ: ***"I entered the Paradise and I saw a palace… and I saw al-Kawthar [a river]… and I looked into Paradise and saw majority of its inhabitants such and such… and I looked at the Fire and I saw such and such…"*** So whoever claims that it is not created [yet] then he has belied the Qur'an and the hadiths from the Messenger of Allah ﷺ and I do not think that he believes in Paradise and Hellfire.

34- Whoever dies from the people of the Qiblah as a monotheist, then we pray over him, seek forgiveness for him. Seeking forgiveness is not prevented from him nor do we abandon praying [Janazah] over him because of a sin he fall into; whether it is small or large, his affair is with Allah ﷻ.

The End of the Treatise[18]

[18] Finished translation on Monday 20th Muharram 1445 after Salaatul Maghrib, corresponding to the 7th of August 2023.

شرح السنة

إسماعيل بن يحيى المزني

Sharh as-Sunnah

Ismail bin Yahya al-Muzani

Biography of Imam al-Muzani[19]

Name:

He is the great scholar, Imam, al-Allaamah, al-Faqeeh Ismail bin Yahya bin Ismail al-Muzani, known as the student of ash-Shafi'ee.

His teachers:

From the most well-known of his teachers are: Imam ash-Shafi'ee, Nu'aym bin Hammad, Ali bin Ma'bad bin Shaddad.

His students:

He had hundreds of students from among the most well-known of them are: Imam Ibn Khuzaymah, Abu Ja'far at-Tahawi, Abu Nu'aym bin 'Adi, Abdurahman bin Abi Hatim.

Scholars praise for him:

ash-Shafi'ee said: "al-Muzani is the aider of my Madhab."

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(19) Refer to Siyar A'laam an-Nubalaa.

Ibn Khalkan said: “He was a Zaahid, a scholar, a Mujhtahid, a person of proof, had in-depth knowledge of detailed meanings, he is the Imam of the Shafi’ee’s and the most knowledge of them in his way, his verdicts and what has been narrated from him.”

‘Amr bin Uthman al-Makki said: “I never saw anyone from the worshippers, and I have met many of them, more hardworking then al-Muzani, nor more consistent upon worship, nor have I seen anyone glorifying knowledge and its people more than him…”

Ibn Yunus said: “He was a virtuous [man], a person of worship, and trustworthy in Hadith. No proficient jurist differs over him, he was abstinent from the Dunya, he was from the best of the creation of Allah, and his virtuous are many.”

adh-Dhahabi said: “He doesn’t have many narrations, but he was a master in Fiqh.”

Books:

Some of his books include:

1. al-Mukhtasar

It is known as Mukhtasar al-Muzani where he gathers the Fiqh issues upon the madhab of Imam ash-Shafi'ee. It is the most famous of his books and it has been explained many times by the scholars. The scholars highly praise this book and those that came after him heavily rely upon it in their authorships.

Imam adh-Dhahabi said: "The lands became full with his [book] al-Mukhtasar in Fiqh, and a few of the giants explained it, to the extent that it was said: that part of what would be given to a newly-wed girl is Mukhtasar al-Muzani!"

2. Sharhus-Sunnah (This book)
3. al-Jami' al-Kabir
4. al-Jami' as-Sagheer
5. at-Tarqheeb fil ilm

Death:

He passed away in Egypt in the month of Ramadan, in the year 264AH. He was buried close to his mentor and teacher Imam ash-Shafi'ee.

Establishing the book is attributed to the author

The book Sharh-Sunnah is without a doubt attributed back to the author Imam al-Muzani:

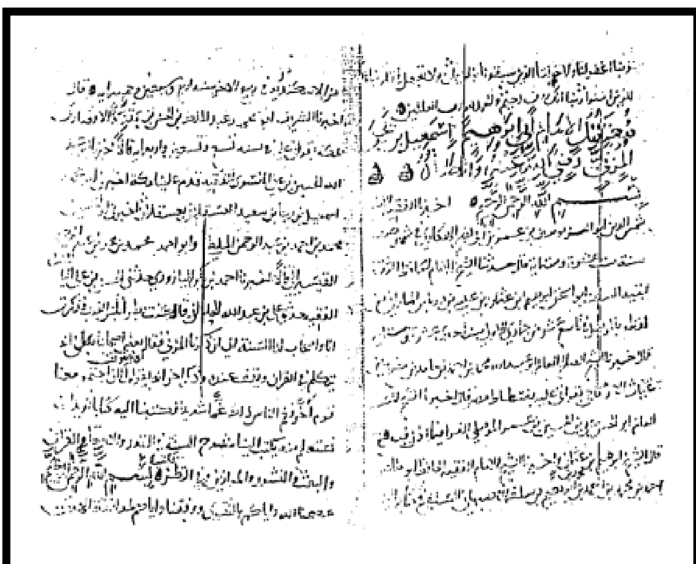
1) All the manuscripts that are available for this book attribute it back to al-Muzani. One of the narrators of the manuscript on the cover mentions "I read all of the 'creed of al-Muzani' to the great jurist Salih Abi Bakr bin Hasan… in the month of Shawwal 645AH".

2) Ibn al-Qayyim quotes the whole treatise in his book[20] whilst attributing to al-Muzani. Likewise adh-Dhahabi[21].

3) No one has attributed this book to other than al-Muzani.

[20] Ijtima' al-Juyosh al-Islamiyah: Page 166-170
[21] al-Uluww: Page 185

Manuscripts



الفتاح بسم الله الرحمن الرحيم عقيدة الإمام أبي إبراهيم إسماعيل
بن يحيى المزني رحمة الله عليه تقول الفقير إلى الله تعالى محمد بن مسعود بن أبي بكر
قرأت جميع عقيدة المزني على الفقيه السيد الصالح أبي بكر بن حسن بن علي بن عشير
قال قرأتها على الفقيه السيد العالم محمد بن مضمون بحق قراءته على الفقيه الأجل
العالم أبي السعود بن خيران بحق قراءتها على الفقيه ربيع بن مسلم بحق قراءتها على الفقيه
علي بن عيسى في مسجد وشيرحا قراءتها على الفقيه الصالح مقبل بن زهير قال أخبرني
عبد الملك بن أبي ميسرة قال أنا سعد بن علي الزنجاني بمكة حرسها الله تعالى
قال نا أبو أحمد الحلبائي قال نا أبي قال نا أبو عبد الله الحسين بن علي الأهوازي
نا أبو القسم سليمن بن أيوب الطبراني اللخمي بأصبهان إملاء قال أنا عبد الكريم
بن عبد الرحمن بن معاذ بن كثير عن المصنف المذكور أبي إبراهيم إسماعيل بن يحيى
المزني رحمة الله عليه وكان النزاع من القراءة في شهر شوال سنة خمس وأربعين
وستمائة قال هذا عبد الكريم بن عبد الرحمن بن معاذ بن كثير جالست علي
بن عبد الله الحلواني بطرابلس المغرب في مجلس مذاكرة وكان جماعة من أهل العلم
بمذهب السنة تجري ذكر علماء مذهب مثل مالك والشافعي وأبي حنيفة وسفيان
الثوري وداود الأصفهاني وإسحق بن راهويه وأحمد بن حنبل والمزني
فعارض معارض في المزني رحمة الله عليه وقال ليس من حملة العلم فقلنا
لم ذلك قال لأني سمعته يتكلم في القدر ويجادل بالقياس والنظر فعظم ذلك
السمعة عنه وأحببنا أن نعلم حقيقة ذلك فكتبنا إليه كتابا نسأله أن يشرح
لنا حقيقة اعتقاده في القدر والإرجاء والسنة والبعث والنشور والموازين
والصراط ونظر الناس إلى وجه الرب تعالى في يوم القيامة وسألناه الجمع والاختصار
في الجواب فلما أن وصل إليه الكتاب رد إلينا جوابه بسم الله الرحمن الرحيم
عصمنا الله وإياكم بالتقى ووفقنا وإياكم لمراشد الهدى أما بعد فإنك أصلحك الله

سالتني

The Text

أخبرنَا الْفَقِيه الإِمَام شمس الدّين أَبُو الْعِزّ يُوسُف بن عمر بن أبي نصر الهكاري فِي شهر صفر سنة سِتّ عشرَة وسِتمِائَة قَالَ حَدثنَا الشَّيْخ الإِمَام الْحَافِظ الثِّقَة بَقِيَّة السّلف أَبُو إِسْحَاق إِبْرَاهِيم بن عُثْمَان بن عِيسَى بن درباس الماراني من لَفظه بالموصل فِي تَاسِع عشر من جُمَادَى الأولى سنة إِحْدَى عشرَة وسِتمِائَة قَالَ أخبرنَا الشَّيْخ الصَّالح الْعَالم أَبُو عبد الله مُحَمَّد بن أَحْمد بن حمد بن مفرج بن غياث الأرتاحي راءتي عَلَيْهِ بفسطاط مصر قَالَ أخبرنَا الشَّيْخ الْمسند الْعَالم أَبُو الْحسن عَليّ بن الْحُسَيْن بن عمر الْموصِلِي الْفراء فِيمَا أذن فِيهِ لي (ح)

قَالَ الشَّيْخ إِبْرَاهِيم بن عُثْمَان وَأَخْبرنَا الشَّيْخ الإِمَام الْفَقِيه الْحَافِظ أَبُو طَاهِر أَحْمد بن مُحَمَّد بن أَحْمد بن مُحَمَّد بن إِبْرَاهِيم بن سلفة الْأَصْبَهَانِيّ السلَفِي فِي كِتَابه إِلَيْنَا من الْإسْكَنْدَريَّة فِي ربيع الآخر سنة أَربع وَسبعين وَخَمْسمِائة.

We were informed by the Imam and Jurist Shamsudeen Abdul-‘izz Yusuf bin Umar bin Abi Nasr al-Hakaariyo in the month of Safar, year 616. He said: it was narrated to us by ash-Shaykh al-Imam al-Hafidh, the trustworthy, the remainder of the Salaf Abu Ishaq Ibrahim bin Uthman bin Eisa bin Dirbas al-Mazini from his reading in Mosul, on the 19th of Jumaadal al-Ulaa, in the year 611. He said: we were informed by ash-Shaykh, the righteous, the scholar Abu Abdillah Muhammad bin Ahmed bin Hamd bin Mufarraj bin Qiyath al-Arnaahi with my reading upon him in Fisdad, Egypt. He said: we were informed by ash-Shaykh, al-Musnid, the scholar Abul-Hasan Ali bin al-Husayn bin Umar al-Mosuli al-Faraa in that which he gave me permission to. **(New Chain)** Shaykh Ibrahim bin Uthman said: and we were informed by ash-Shaykh, the scholar, the Faqeeh, the great memoriser, Abu Tahir Ahmed bin Muhammad bin Ahmed bin Muhammad bin Ibrahim bin Silafah al-Asbahani as-Silafee in his book that he wrote to us from Alexandria, in Rabi’al Aakhir in the year 574.

قَالَ أخبرنَا الشريف أَبُو مُحَمَّد عبد الْملك بن الْحسن بن بتنة الْأَنْصَارِيّ بِمَكَّة بِقِرَاءَتِي عَلَيْهِ فِي سنة تسع وَتِسْعين وَأَرْبَعمِائَة قَالَا أخبرنَا ابو عبد الله الْحُسَيْن ابْن عَليّ النسوي الْفَقِيه قدم علينا مَكَّة أخبرني أَبُو مُحَمَّد إِسْمَاعِيل بن رَجَاء ابْن سعيد الْعَسْقَلَانِي بعسقلان أَخْبرنِي أَبُو الْحُسَيْن مُحَمَّد بن أَحْمد بن عبد الرَّحْمَن الْمَلْطِي وَأَبُو أَحْمد مُحَمَّد بن مُحَمَّد بن عبد الرَّحِيم القيسراني قَالَا أخبرنَا أَحْمد بن بكر اليازوري قَالَ حَدثنِي الْحسن بن عَليّ اليازوري الْفَقِيه حَدثنِي عَليّ بن عبد الله الْحلْوانِي قَالَ كنت بطرابلس الْمغرب فَذكرت أَنا وَأَصْحَاب لنا السّنة إِلَى أَن ذكرنَا أَبَا إِبْرَاهِيم الْمُزنِيّ رَحمَه الله فَقَالَ بعض أَصْحَابنَا بَلغنِي أَنه كَانَ يتَكَلَّم فِي الْقُرْآن وَيقف عِنْده وَذكر آخر أَنه يَقُوله إِلَى ان اجْتمع مَعنا قوم آخَرُونَ فغم النَّاس ذَلِك غما شَدِيدا فكتبنا إِلَيْهِ كتابا نُرِيد أَن نستعلم مِنْهُ يكْتب إِلَيْنَا شرح السّنة فِي الْقدر والإرجاء وَالْقُرْآن والبعث والنشور والموازين وَفِي النّظر فَكتب إِلَيْنَا:

He said: we were informed by ash-Shareef Abu Muhammad Abdul-Malik bin al-Hasan bin Bitinnah al-Ansaree in Makkah with my reading upon him in the year 499. They both said: we were informed by Abu Abdillah al-Husayn bin Ali an-Nasawi the Faqeeh - he came to us in Makkah - I was informed by Abu Muhammad Ismail bin Rajaa bin Sa'eed al-Asqalani in the (city of) Asqalan. He said: i was informed by Abul-Husayn Muhammad bin Ahmed bin Abdirahman al-Malladi **and** Abu Ahmed Muhammad bin Muhammad bin Abdiraheem al-Qaysarani. They both said: we were informed by Ahmed bin Bakr al-Yazuri. He said: I was informed by al-Hasan bin Ali al-Yazuri the Faqeeh. He said: I was informed by Ali bin Abdillah al-Hulwaniyu. He said: I was in Tripoli in Maghrib (Libya today), me and some companions mentioned the Sunnah, up until we mentioned al-Muzani. So, some our companions said: we heard he speaks about the Qur'an and is from those who have taken silent stance (on the fitnah of the Qur'an being created) and then another mentioned that he actually says it (that the Quran is created). This [continued] up until some others joined us and the people became extremely saddened by it. So, we wrote to him a letter wanting to verify this from him, so he wrote back to us with "Sharh as-Sunnah" in the [affairs of] Qadr, Irjaa, the Qur'an, the Resurrection, the Scales, the Seeing [of Allah] so he wrote:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عصمنا الله وَإِيَّاكُم بالتقوى ووفقنا وَإِيَّاكُم لموافقة الهدى أما بعد فَإِنَّك أصلحك الله سَأَلتنِي أَن أوضح لَك من السّنة أمرا تصبر نَفسك على التَّمَسُّك بِهِ وتدرأ بِهِ عَنْك شبه الْأَقَاوِيل وزيغ محدثات الضَّالّين وَقد شرحت لَك منهاجا موضحا منيرا لم آل نَفسِي وَإِيَّاك فِيهِ نصحا بدأت فِيهِ بِحَمْد الله ذِي الرشد والتسديد.

الْحَمد لله أَحَق من ذكر وَأولى من شكر وَعَلِيهِ أثني الْوَاحِد الصَّمد الَّذِي لَيْسَ لَهُ صَاحِبَة وَلَا ولد جلّ عَن الْمثيل فَلَا شَبيه لَهُ وَلَا عديل السَّمِيع الْبَصِير الْعَلِيم الْخَبِير المنيع الرفيع.

In the name of Allah, the Most-Merciful, the Most-Beneficent.

May Allah protect us and you from [errors] by way of at-Taqwa and may He give us and you success to be in agreement with guidance.

To Proceed:

Indeed, you have asked me to clarify for you something from the Sunnah that will keep your soul patient upon holding fast to it, that will protect you from the doubts of the false statements, and [protect you] from the deviations and misguidances of the newly invented matters. I have explained to you a clear methodology, I did not hold back from myself and you any sincere advice. I begin with the praise of Allah, the One who guides and makes correct.

All praise is due to Allah, the One most deserving of being remembered, and most deserving of being praised, and upon Whom I give my thanks. The One, who is not in need of anything but all of creation is in need of Him, He does not have a wife nor a child. Exalted is He from any similitude, He does not have any resemblance nor partner. The All-Hearing, the All-Seeing, the All-knowing, the All-Aware, the Invincible, the All-High.

الْعُلُوّ

عَالٍ على عَرْشِه فِي مجده بِذَاتِهِ، وَهُوَ دَان بِعِلْمِهِ من خلقه، أحَاط علمه بالأمور، وأنفذ فِي خلقه سَابق الْمَقْدُور، وَهُوَ الْجواد الغفور.

﴿يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ ١٩﴾ [غَافِر: ١٩]

الْقَضَاء وَالْقدر

فالخلق عاملون بسابق علمه، ونافذون لما خلقهم لَهُ من خير وَشر، لَا يملكُونَ لأَنْفُسِهِمْ من الطَّاعَة نفعا، وَلَا يَجدونَ إِلَى صرف الْمعْصِيَة عَنْهَا دفعا.

al-Uluww [Highness, elevated, exalted]

He, Himself is in His Glory above His throne, near His creation with His knowledge. He encompasses all things in knowledge and executes in His creation what was already predecreed. He is the Most-Generous, The Most-Forgiving.

"He knows that which deceives the eyes and what the breasts conceal."[22]

Pre-decree & Ordainment

So, the creation are performing actions in accordance with His pre-knowledge, and they will execute whatever He has created them for; from good and bad. They do not control bringing benefit from their obedience nor can they block themselves from disobedience as a defence.

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[22] Surah Ghafir: 19

الْمَلَائِكَة

خَلَقَ الخَلْقَ بِمَشِيئَتِه عَنْ غيرِ حَاجَةٍ كَانَت بِهِ، فخلق الْمَلَائِكَة جَمِيعًا لطاعته، وجبلهم على عِبَادَته؛ فَمنهمْ مَلَائِكَة بقدرته للعرش حاملون، وَطَائِفَة مِنْهُم حول عَرْشه يسبحون، وَآخَرُونَ بِحَمْدِهِ يقدسون، وَاصْطفى مِنْهُم رسلًا إِلَى رسله، وَبَعض مدبرون لأَمره.

آدم عليه السلام

ثمَّ خلق آدم بِيَدِهِ وَأَسْكَنَهُ جنته، وَقبل ذَلِك للْأَرْض خلقه، وَنَهَاهُ عَن شَجَرَة قد كان تقدم قَضَاؤُهُ عَلَيْهِ بأكلها، ثمَّ ابتلاه بِمَا نَهَاهُ عَنهُ مِنْهَا، ثمَّ سلط عَلَيْهِ عدوه فأغواه عَلَيْهَا، وَجعل أكله لَهَا إِلَى الأَرْض سَببا، فَمَا وجد إِلَى ترك أكلهَا سَبِيلا، وَلَا عَنهُ لَهَا مذهبا.

The Angels

He created the creation with His Will, without having any need [for them]. And He created all the Angels specifically for His obedience and worship. From them are Angels who will carry the throne with their strength, a group of them surrounding His throne glorifying Him, and others exalt Him with His praise. And He chose from them as relayers to His Messengers, and some manage the affairs by His command.

Adam

Then Allah ﷻ created Adam with His hand, and lodged him in His Paradise, and before that created him for the Earth and forbade him from a tree, but it occurred as it was written that he would eat from it. Thereafter, he was tempted by the thing he was prohibited from, being overpowered by his enemy and making him deviate by way of it, which then became the reason he was sent to Earth. Finding no way to avoid eating it nor a path to escape from it.

الْجَنَّة وَالنَّار

ثمَّ خلق للجنة من ذُريَّته أَهلا، فهم بأعمالها بمشيئته عاملون، وبقدرته وبإرادته ينفذون.

وَخلق من ذُريَّته للنار أَهلا، فخلق لَهُم أعينا لَا يبصرون بهَا، وآذانا لَا يسمعُونَ بهَا، وَقُلُوبًا لَا يفقهُونَ بهَا، فهم بذلك عَن الْهدى محجوبون، وبأعمال أهل النَّار بسابق قدره يعْملُونَ.

الْإِيمَان

وَالْإِيمَان قَول وَعمل، مَعَ اعْتِقَاده بالجنان قَول بِاللِّسَانِ، وَعمل بالجوارح والأركان، وهما سيان ونظامان وقرينان، لَا نفرق بَينهمَا، لَا إِيمَان إِلَّا بِعَمَل وَلَا عمل إِلَّا بِإِيمَان. والمؤمنون فِي الْإِيمَان يتفاضلون، وبصالح الْأَعْمَال هم متزايدون.

[Actions of the People of] Jannah and Hellfire

Then He created for Jannah a group from his offspring. So, its deeds they perform with the permission of Allah, and with His strength and will do they execute.

He also created from his offspring a group for the hellfire. So, He created for them eyes that they do not see with, ears that they do not hear with, hearts that they do not understand with and so because of that they have been prevented from guidance and they perform the actions of the people of hellfire with His previous decree.

al-Iman

Iman is speech and action; with belief of the heart, speech of the tongue, and actions of the limbs and body. They are two pairs, equals, and partners that do **not** separate. There is no Iman without action, and no action without Iman. The believers in their Iman vary [in levels] and are given precedence in accordance with their righteous actions.

وَلَا يخرجُون بِالذنُوبِ من الْإِيمَان، وَلَا يكفرون بركوب كَبِيرَة وَلَا عصيان، وَلَا نوجب لمحسنهم الْجنان بعد من أوجب لَهُ النَّبِي صلى الله عَلَيْهِ وَسلم، وَلَا نشْهد على مسيئهم بالنَّار.

الْقُرْآن

وَالْقُرْآن كَلَام الله عز وَجل، وَمن لَدُنْهُ، وَلَيْسَ بِمَخْلُوقٍ فَيَبِيد.

الصِّفَات

وكلمات الله، وقدرة الله، ونعته وَصِفَاته، كاملات غير مخلوقات، دائمات أزليات، وَلَيْسَت بمحدثات فتبيد، وَلَا كَانَ رَبنَا نَاقِصا فيزيد.

And they do not exit from Iman due to sins and they do not fall into disbelief due to major [sins] and disobedience.

And we do not make Jannah binding for the good from them after those the Prophet ﷺ has told us about, and [likewise] we do not make Hellfire binding for the bad from them.

The Quran

The Qur'an is the speech of Allah عَزَّوَجَلَّ, it came from Him. It is not created such that it would end.

The Attributes

The words of Allah, the ability of Allah, His description and attributes are all perfect and none of them are created. They are continuous since the beginning of time. They are not newly [created] such that they would come to an end, and never was our Lord deficient and then increased.

جلّتْ صِفَاته عَن شبه صِفَات المخلوقين، وَقَصُرَتْ عَنهُ فِطَنُ الواصفين، قريب بالإجابة عِنْد السُّؤَال، بعيد بِالتَّعَزُزِ لَا يُنَال، عَالٍ على عَرْشِه، بَائِنٌ مِنْ خَلْقِه ،مَوْجُودٍ وَلَيْسَ بِمَعْدُوم وَلَا بِمَفْقُود.

الْآجَال

والخَلْقُ مَيِّتُون بآجالهم عِنْد نفاد أَرْزَاقهم وَانْقِطَاع آثَارهم.

الْقَبْر

ثمَّ هم بعد الضغطة فِي الْقُبُور مُسَاءَلُون.

Exalted are His attributes from resembling the attributes of the creation. Deficient is the comprehension of those who describe. He is close with answering when He is asked. He is far with [layers of] fortification so He cannot be reached. High above His throne, detached from his creation. He is existent and He is not non-existent nor absent.

Lifespans

The creation will die within their lifespan when their provisions is up, and actions are cut off.

The Grave

Then after they have been squeezed in the grave, they will be questioned.

البعث والنشور

وَبعد البلى منشورون، وَيَوْم الْقِيَامَة إِلَى رَبهم مَحْشُورُونَ، ولدى الْعرض عَلَيْهِ محاسبون، بِحَضْرَة الموازين وَنشر صحف الدَّوَاوِين، أَحْصَاهُ الله ونسوه؛ فِي يَوْم كَانَ مِقْدَاره خمسين ألف سنة، لَو كَانَ غير الله عز وَجل الْحَاكِم بَين خلقه، لكنه الله يَلِي الحكم بَينهم بعدله، بِمِقْدَار القائلة فِي الدُّنْيَا، وَهُوَ أسْرع الحاسبين، كَمَا بدأه لَهُم من شقاوة وسعادة يَوْمئِذٍ يعودون، فريق فِي الْجنَّة وفريق فِي السعير.

الْجنَّة

وَأهل الْجنَّة يَوْمئِذٍ فِي الْجنَّة يتنعمون، وبصنوف اللَّذَّات يتلذذون، وبأفضل الكرامات يحبرون.

Resurrection and Account

And after they deteriorate [in the Earth] they shall be resurrected and on the day of reckoning they will be gathered to their Lord. And before Him they will be brought to judgement, with the presence of the scales and the spread of the scrolls; Allah enumerated it and they forgot. On a day that will be equivalent to fifty thousand years - had it been other than Allah Who was going to be the judge between His creation - However it is Allah Who will take charge of judgement with justice and it will be equivalent to a mid-day nap in this worldly life, and He is the swiftest to take account. Just as it was decreed for them, they will return on that day either wretched or happy. A party will be in Paradise and a party in the Blaze.

Paradise

The people of paradise on that day will be in Jannah [living] in bliss and enjoying all types of delights and they will be delighted with the best of honour.

الرُّؤْيَة

فهم حِينَئِذٍ إِلَى رَبِهِم ينظرُونَ، لَا يمارون فِي النّظر إِلَيْهِ وَلَا يَشكونَ، فوجوههم بكرامته ناضرة، وأعينهم بفضله إِلَيْهِ ناظرة، فِي نعيم دَائِم مُقيم و﴿أُكُلُهَا دَآئِمٌ وَظِلُّهَاۚ تِلۡكَ عُقۡبَى ٱلَّذِينَ ٱتَّقَواْۚ وَّ عُقۡبَى ٱلۡكَٰفِرِينَ ٱلنَّارُ ٣٥﴾ [الرَّعْد : ٣٥] ﴿أُكُلُهَا دَآئِمٌ وَظِلُّهَاۚ تِلۡكَ عُقۡبَى ٱلَّذِينَ ٱتَّقَواْۚ وَّ عُقۡبَى ٱلۡكَٰفِرِينَ ٱلنَّارُ ٣٥﴾
[الرَّعْد : ٣٥]

وَأهل الْجحْد ﴿عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥﴾ وَفِي النَّار يسجرون.

Seeing [Allah]

In that moment, they will be looking at their Lord, they will not dispute in looking at Him nor doubt.

By His Glory, their faces lit up very bright, and by His Bounty will their eyes be looking at [Him], in ever-lasting continuous joy.

"*No fatigue will touch them therein, nor from it will they [ever] be removed*."(23)

"*Its provision is eternal and so is its shade. This is the end [final destination] of the righteous, and the consequence for the disbelievers is the Fire*."(24)

The people who were in denial of their Lord "*on that day will be prohibited*"(25) and in the hellfire they will be burned.

(23) Surah al-Hijr: 48
(24) Surah ar-Ra'd: 35
(25) Surah al-Mutaffifin: 15

﴿لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾﴾ [المَائِـدَة : ٨٠] و﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾﴾ [فَاطِر : ٣٦] الْآيَة..

خلا من شَاءَ الله من الْمُوَحِّدين إخراجهم مِنْهَا.

طاعة الأئمة والأمراء ومنع الخروج عليهم

وَالطَّاعَة لأولي الْأَمر فِيمَا كَانَ عِنْد الله عز وَجل مرضيًّا، وَاجْتنَاب مَا كَانَ عِنْد الله مُسْخِطًا.

وَترك الْخُرُوج عِنْد تَعَدِّيهم وجَوْرِهم، وَالتَّوْبَة إِلَى الله عز وَجل كَيْمَا يعْطف بهم على رَعِيَّتِهم.

"How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally."

"[Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one."

Except for those whom Allah wills to take out [from the fire] that testify to His oneness [in worship].

Obeying the leaders and rulers and forbiddance of revolting against them

To obey the Rulers in charge in that which is pleasing to Allah and to abstain from that which is displeasing to Allah.

To abandon revolting against the ruler when they have transgressed and oppressed, and to turn to Allah in repentance so that He may show compassion through them (i.e., the rulers) upon their subjects.

الْإِمْسَاك عَن تَكْفِير أهل الْقبْلَة

والإمساكُ عَن تَكْفِيرِ أَهْلِ الْقِبْلَةِ، والبَرَاءَةُ مِنْهُم فِيمَا أَحْدَثُوا، مَا لم يَبْتَدِعُوا ضَلَالاً. فَمن ابتدع مِنْهُم ضلالا؛ كَانَ على أهل الْقبْلَة خَارِجا، وَمن الدّين مارقا، ويتقرب إِلَى الله عز وَجل بِالْبَرَاءَةِ مِنْهُ، ويُهجَر، ويُحْتَقَر، وتُجْتَنَب غُدَّتُه، فَهِيَ أَعْدَى من غُدَّة الجرَب.

Abstaining from declaring the people of the Qiblah to be disbelievers

To withhold from declaring the people of Qiblah [Muslims] of being disbelievers and freeing yourself from them in the newly invented affairs they fall into(26), as long as they have not innovated a misguidance. For whomsoever invents a misguidance then he has left the people of the Qiblah and has deserted the religion(27). We seek nearness to Allah by freeing ourselves from him, he is boycotted and belittled, and his misguidance is abandoned.

For Indeed, He is more contagious than scabies infection.

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(26) From disobedience and sins. Also from innovations that make a person sinful but does not exit him from Islam. So we free ourselves from them but the ties of Islamic brotherhood still encompasses them.

(27) This is regarding Innovations that are disbelief that removes the ties of Islamic brotherhood. Innovations can be split into two categories; major and minor. Major innovations that contain disbelief which takes a person out of the fold of Islam. Minor innovation that does not contain disbelief so he does not exit the fold of Islam. Even though both categories are misguidance, the author here differentiates between newly invented matters that are sinful and newly invented matters that are disbelief. It could also be understood from the author that he differentiates between the person of Sunnah who falls into an innovation, opposition or the likes and between the person who is upon the foundation and principles of the people of innovation. The first is corrected, not followed in that error but still a person of Sunnah, the second is declared a person of innovation and misguidance. Refer to Majmoo' al-Fataawa by Ibn Taymiyyah 19/191 and 35/413-414.

الصحابة

وَيُقَال بِفضل خَليفَة رَسُول الله ﷺ أبي بكر الصّديق رَضِي الله عَنهُ؛ فَهُوَ أفضل الْخلق وأخيرهم بعد النَّبِي ﷺ. ونثني بعده بالفاروق؛ وَهُوَ عمر بن الْخطاب رَضِي الله عَنهُ؛ فهما وزيرا رَسُول الله ﷺ، وضجيعاه فِي قَبره، وجليساه فِي الْجنَّة. ونثلث بِذِي النورين؛ عُثْمَان بن عَفَّان رَضِي الله عَنهُ، ثمَّ بِذِي الْفضل والتقى عَليّ بن أبي طَالب رَضِي الله عَنْهُم أَجْمَعِينَ. ثمَّ البَاقِينَ من الْعشْرَة الَّذين أوجب لَهُم رَسُول الله ﷺ الْجنَّة، ونخلص لكل رجل مِنْهُم من الْمحبَّة بِقدر الَّذِي أوجب لَهُم رَسُول الله ﷺ من التَّفْضِيل، ثمَّ لسَائِر أَصْحَابه من بعدهمْ رَضِي الله عَنْهُم أَجْمَعِينَ، وَيُقَال بفضلهم، ويذكرون بمحاسن أفعالهم، ونمسك عَن الْخَوْض فِيمَا شجر بَينهم، فهم خِيَار أهل الأَرْض بعد نَبِيّهم، ارتضاهم الله عز وَجل لنَبيه، وخلقهم أنصارا لدينِهِ، فَهم أَئِمَّة الدّين وأعلام الْمُسلمين، فرَحْمَة الله عَلَيْهِم أَجْمَعِينَ.

The Sahabah

We mention the virtue of successor of the Messenger of Allah ﷺ Abu Bakr as-Siddiq; For he is the best of the creation and most virtuous after the Prophet ﷺ. Secondly after him is al-Farooq; Umar bin al-Khattab; for indeed they are the two ministers of the Messenger of Allah ﷺ, they both lay next to him [in their graves] and are his companions in Jannah. Thirdly is Dhun-Noorayn; Uthman bin Affan, then the possessor of virtue and piety Ali bin Abi Talib - May Allah be pleased with them all.

Then [after them] the ten that were guaranteed paradise by the Messenger of Allah ﷺ. And we give each man from amongst them our love in accordance with their virtue that the Messenger of Allah ﷺ has mentioned to us. Then after them the rest of the Sahabah - May Allah be pleased with them all.

We mention their virtue, remember their good actions, and we abstain from indulging in the conflicts that took place between them, for they are the best of the people on earth after their Prophet ﷺ. Allah ﷻ was pleased with them for his Prophet ﷺ and created them as supporters of His religion. So, they are the leaders of guidance, signposts of the Muslims, May Allah be pleased with them all.

الصَّلَاة وَرَاء الْأَئِمَّة وَالْجِهَاد مَعَهم وَالْحج

وَلَا يتْرك حُضُور صَلَاة الْجُمُعَة، وصلاتها مَعَ برِّ هَذِه الْأمة وفاجرها لَازم، مَا كَانَ من الْبِدْعَة بريئا، فَإِن ابتدع ضلالا فَلَا صَلَاة خَلفه، وَالْجِهَاد مَعَ كل إِمَام عدل أَو جَائِر، وَالْحج.

Prayer behind the leaders and Jihad with them

We do not abandon attending the Jumu'ah and praying behind the righteous of this Ummah and wretched [from the leaders because it] is obligatory, as long they are free from innovation, as for if he innovates a misguidance then there is no prayer behind him.(28)

Jihad is made with every leader that is just or oppressive and likewise Hajj.

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(28) Abandoning praying with the innovator is restricted to: if it is possible to perform the prayer with ***other*** than him. If he continues to pray with him even after being able to pray with other than him, then his prayer is still correct with the majority of the scholars. Ibn Taymiyyah has mentioned this in Majmoo' al-Fataawa: [Volume 3, page 280-281]. He mentions in summary that some of Sahabah prayed behind those whose sins were open like Waleed bin 'Uqbah and behind oppressive rulers like Hajjaj bin Yusuf and behind innovators like Ibn Abi 'Ubayd, who was a caller to misguidance. So it is better to pray with someone who is not openly sinful nor known to be upon innovation, but if you do pray behind them then your prayer is still correct.
It is also worthy to note that the scholars mention if a Imam of a masjid is unknown to you, do not go and ask questions to find out, rather you pray behind him without asking about every Imam you pray behind, this issue we pointed out at the beginning of this footnote is regarding a person you already know to be a caller to innovation.. this point has also been mentioned by Ibn Taymiyyah – May Allah have mercy upon him.

قصر الصَّلَاة وَالِاخْتِيَار بَين الصّيام والإفطار فِي الْأَسْفَار

وإقصار الصَّلَاة فِي الْأَسْفَار، وَالِاخْتِيَار فِيهِ بَين الصّيام والإفطار فِي الْأَسْفَار إِن شَاءَ صَامَ وَإِن شَاءَ أفطر.

[إجماع أئمة الهدى على هذه الأصول والخاتمة]

هَذِه مقالات وأفعال اجْتمع عَلَيْهَا الماضون الْأَولونَ من أَئِمَّة الْهدى، وبتوفيق الله اعْتصمَ بهَا التابعون قدوة ورضى، وجانبوا التَّكَلُّف فِيمَا كفوا، فسددوا بعون الله ووفقوا، لم يَرْغَبُوا عَن الِاتِّبَاع فيقصروا، وَلم يجاوِزُوهُ تزيدا فيعتدوا.

فَنحْن بِاللَّه واثقون، وَعَلِيهِ متوكلون، وَإِلَيْهِ فِي اتِّبَاع آثَارهم راغبون.

Shortening the prayer and having choice of whether fasting or not when travelling

Shortening the prayers in travel and having the choice between fasting or not whilst travelling. If he wishes he fasts, if he wishes he doesn't.

[The consensus of the heads of guidance that have come before in these points and conclusion]

The aforementioned statements and actions were agreed upon by the heads of guidance and then by the success of Allah, those that followed held onto it firmly by emulating them and being pleased with it. They stayed away from complicating that which they were sufficed with, so they were guided aright by the aid of Allah and given success. They did not turn away from Ittiba' [following] lest they should fall into negligence, nor did they exceed it by increasing lest they should fall into transgression. So, we put our complete dependence in Allah, and upon Him do we place our trust and we seek Him in following their footsteps.

الْمُحَافظَة على أَدَاء الْفَرَائِض والرواتب وَاجْتنَاب الْمُحرمَات

فهَذَا "شرح السّنة" تحريتُ كَشْفَها وأَوْضَحْتُها؛ فَمَنْ وَفَّقَهُ اللهُ للْقِيَام بِمَا أَبَنْتُهُ مَعَ معونَتِه لَهُ بِالْقيامِ على أَدَاء فَرَائِضِه، بِالِاحْتِيَاطِ فِي النَّجَاسَات، وإسباغ الطَّهَارَة على الطَّاعَات، وَأَدَاء الصَّلَوَات على الاستطاعات، وإيتاء الزَّكَاة على أهل الْجِدَّات، وَالْحج على أهل الجَدَّة والاستطاعات، وَصِيَام الشَّهْر لأهل الصحّات، وَخمْس صلوَات سنّهَا رَسُول الله ﷺ من بعد الصَّلَوَات: صَلَاة الْوتر فِي كل لَيْلَة، وركعتي الْفجْر، وَصَلَاة الْفطر والنحر، وَصَلَاة كسوف الشَّمْس وَالْقَمَر إِذا نزل، وَصَلَاة الاسْتِسْقَاء مَتى وَجب.

Preserving over the obligatory prayers and Rawatib [voluntary] and staying away from the prohibitions.

This is "*Sharh as-Sunnah*" I tried my earnest to make it clear and to explain it, so whoever Allah gives success to uphold what I have clarified and has received aid in completing and fulfilling these obligations, while:

- Being cautious about impurities.
- Performing the ablution diligently for [the different actions] of obedience.
- Performing the prayers in accordance with your ability.
- Giving the Zakah to those that it is due.
- Performing Hajj for those that have the means and ability.
- Fasting the month [of Ramadan] for those that have good health.
- [Performing] the five prayers the Prophet ﷺ instructed us with
- Witr prayer every night
- Two units before Fajr
- [Eid] prayer for al-Fitr and[Eid] prayer for an-Nahr.
- The prayer [after] the eclipse of the sun and the moon if it occurs.
- The rain prayer whenever it becomes a must.

وَاجْتنَاب الْمَحَارِمِ، والاحتراز من النميمة، وَالْكذب، والغِيبة، وَالْبَغي بِغَيْر الْحق، وَأَن يُقَال على الله مَا لَا يُعلم، كل هَذَا كَبَائِر مُحرمَات.

والتحري فِي المكاسب والمطاعم، والمحارم والمشارب والملابس، وَاجْتنَاب الشَّهَوَات، فَإِنَّهَا دَاعِيَة لركوب الْمُحرمَات، فَمن رعى حول الْحمى فَإِنَّهُ يُوشك أَن يواقع الْحمى.

فَمن يُسِّر لهَذَا؛ فَإِنَّهُ من الدّين على هدى، وَمن الرَّحْمَة على رَجَاء، ووفقنا الله وَإِيَّاك إِلَى سَبيله الأقوم، بمنه الجزيل الأقدم، وجلاله الْعلي الأكرم، وَالسَّلَام عَلَيْكُم وَرَحْمَة الله وَبَرَكَاته وعَلى من قَرَأَ علينا السَّلَام، وَلَا ينَال سَلام الله الضَّالّين، وَالْحَمْد لله رب الْعَالمين

نجزت الرسالة بحمد الله ومنه، وصلواته على مُحَمَّد، وَآله وَأَصْحَابه، وأزواجه الطاهرات، وَسلّم كثيرا كثيرا.

To abstain from the prohibitions:

- To safeguard yourself from tale-carrying
- Lying
- Backbiting
- Aggression without any right
- and to say about Allah that which you have no knowledge.

All of this is major [sins] and prohibited. To be cautious in your earnings, food, prohibitions, drinks and clothes. Stay away from desires, for verily, it calls to embarking upon prohibitions So, whoever goes near the borderline, will surely almost fall into it.

So, for whomsoever this has been made easy then he is upon guidance from his religion and going from mercy to hope. May Allah give us and you success to his upright path, with his ever-infinite kindness, and with His lofty eminence and generosity. May peace be upon those who greet us with peace and the peace of Allah will never reach the misguided and all praise is due to Allah.

I conclude this treatise with the praise of Allah and by way of His favour, and may the blessings be upon Muhammad ﷺ, his family, companions, pure wives and send continuous peace [upon them]. [29]

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[29] Translation of this treatise completed on the night of the 24th Dhul-Qa'dah 1443, corresponding to the 23rd of June 2022.

Notes